



A deuout pray
er of s. Ambrose,
bery expediēt for
all suche as pre-
pare them selues
to saye Masse, or
to receaue y^e bles-
sed Sacrament of the bea-
ty body and bloud of
Christ. Englished
by Thomas
Paynell.

1.5.5.5.



To the reuerende father
in god, my Lorde Edmonde
Bonoꝝ, Byschope of Lon-
don, Thomas Baynel
wylleth all felicitie.



Inasmuch as
there haue
bene, and yet
is (most reue-
rend father) a
nūber of leude
and vnlearned persones, the
whiche deride and skorne the
holy masse, and the blessed sa-
cristice there of both god and
man: and saye that it is a thin-
ge newly forged, and of late
dayes inuented of the papi-
stes, as they in dirision doo
name the true and catholyke
seruauntes, of god: I thought
it

it very necessary to translate
this excellent and deuoute
prayer, as a thyng moste ex-
pedient for those, which dayly
doo prepare them selves (as
euery chaste and good preste
shoulde doo) to celebrate and
offer vnto god thys he- ^{Augusti}
uenlye and blessed sacrifice, ^{ad Laur}
for the quicke and the deade. ^{Cap. 110}
The whyche prayer, as of it
selfe it is verye frutesfull, con-
tayninge the hole mystery of
the sacrament: so it declareth
to suche as hereticallie and
peruerflye vnto theyr owne
destruccion (as wytnesseth,
Saynt Peter) doo cacke and ^{2. Pet. 3.}
wrynge scripture: that the sa-
crifice of the Masse, is no fi-
gure, no Idoll (as they igno-
miniouslye doo terme it) no
Aij. bread

breade , noꝛ no signification,
 but Chꝛist hymseife, hys very
 fleſhe, and very bloude, bothe
 god and man , whome yf we
 worſhyppye not in the holy ſa-
 crament of the aultare , (as a
 number of wycked perſonnes
 refrayne to doo) we ſhal not eſ-
 cape (as ſaith, Saynt Auſten)
 the eternall burning fyer and
 paynes of hell: foꝛ as it is no
 ſynne at all to adoze and wor-
 ſhyppye Chꝛiſt being really and
 preſently (as ſayeth Saynte
 Auſten) in the ſacrament, ſo it
 is a moſte deteſtable ſynne, not
 to adoze and worſhyppye Chꝛiſt
 in the ſame. And to preach and
 affirme the Maſſe (as they
 doo moſte impudently) to be a
 newe inuencion of the papistes
 Saynte Ambroſe the whiche
 was

Ioan. 6.

Deuerbis

domini

ſerm. 10h.

Serm. 58.

Super

Pſal. 98.

was twelue. C. yeares ago)
in thys hys godly and vertu-
ous prayer, doth playnely and
apertly to theyr great rebuke
and shame, confute them, and
Declare the contrarpe. Thys
prayer thus rudely englishyd
I dedicate vnto youre good
Lordeshyppe, as to a mooste
puissant protectoz of thys most
excellent sacrament of the re-
all body and bloude of Chyste
the very substaunce and sacrifice
of the blessed Masse: wilshynge
your Lordeshyppe longe lyfe
and continuance, alwel for the
tuitiõ and Defense of the same,
as of al other articles & poyntes
of the catholike faythe, the
whyche in thys oure tyme
(mooste wycked for the worlde,
alag

alas for pitie, as yet stult with
many false and hollowe harted
bryetherne) hath nede of suche
stronge and saythfull champi-
ons and defenders, as poure
Lorde shyppe is, and to the vt-
termost of your power hath
bene to the great honoz
& glozy of God, to whom
be all honour and
glozy for euer
and euer.



**A deuoute prayer of S.
Ambrose, very expedient for
al suche as prepare them sel-
ues to saye Masse, or to re-
ceauie the blessed Sacra-
ment of the verye ho-
dye and bloude of
Christe.**



Iesu Christe,
 þ high prieste
 and true bys-
 shop, that hast
 offered vp thy Hebr. 9.
 self vnto god
 the father, a pure holte and
 sacrifice vpon the aultre of
 the crosse, for vs wretched &
 miserable synners: and haste
 geuen vnto vs thy flesh to be Ioan. 6.
 eaten, and thy bloude to be
 dronken, and hast set the mi-
 sterpe

sterve therof in the vertue of
Luc. 22. the holy spirite, sayinge: As
ofte as ye shall doe these thin-
ges, ye shall doe them in re-
membraunce of me. I besech
I. Cor. 6. thee for thy pretious bloude
C. 7. sake, the great pryce of oure
saluation: I pray the for this
thy merueylous & vnspeak-
able charite, wherewith thou
hast vouchesaued so to loue
vs, vnworthe wretches, that
in thy bloude thou myghtest
purysse and washe vs frome
oure synnes: teache me thy
vnworthe seruaunt, whome
amonge other thy gyftes, y
hast vouchesaued (not for a-
nye of my merites, but onely
of the lenitie and facillite of
thy mercye) to call me to the
offyce of a pzeist. I besech the
to

to teache me thozoughe thy
holye spyryte, with suche re-
uerence and honour, & with
suche deuotion and feare, to
handle so great a mystery, as
it ought to be handled, and
as it becommeth me to doo.
Cause me, O Lorde Iesu
Christe, thozough thy grace,
continuallye to beleue & vn-
derstande, to iudge, & firme-
lye to holde, to saye, and to
thynke, that thyng of so
great a mysterye, that maye
please thee, and that is mooste
expediente for my soule: Let
and suffer thy good spirite,
enter into my soule, the whi-
che may sounde there with-
oute anye sounde or noyse of
wordes. Cause it to pronouce
and speake the hole verytpe
and

and truth of so many greate
mysteries, for they are pro-
found and depe, and couered
with a certayne holye bayle
and couerynge. Graunt me
for thy great clemencye and
mekenes, this daye & euer-
more, to celebrate the solem-
nities of the Masse, with a
pure heart and mynde. De-
lyuer my herte from all vn-
cleane, and vntrue thynges,
from bayne and hurtful co-
gitations and thoughtes.
Defende me with the merci-
full, and sure Defence of thy
blessed Angelles, and with
so stronge a custody & garde,
that the enemies of all good-
nes, throughe the vertue of
so great a mysterye, and the
hand and power of thy holy
Angel,

Angell, maye depart hence
confounded. Repell from me
O Lorde Iesu Chrifte, and
from al thy seruautes, that
moost euyl spirite of pryde,
of baynegloze, of enuye, of
anger, of fornication, of vn-
clennes, of doubtfulnes, and
of blasphemye. Let them be
confounded that persecute ^{Psal. 39}
vs: let the perysh that make
hast to destroye all thynges.
O kynge of all vertue, the
louer and God of chastitie, &
integritie, extinguysh, and
quenche in my bodye, with þ
celestial dewe of thy blessing,
all the burnynge fume, and
tyklynge of carnall lustes,
that the rule of all chastitie,
both of body and soule, maye
remain and continue in me.

¶ Noz.

Worshype in me the pyckes
and stynge of the fleshe, and
of all voluptuous commoti-
ons, and geue me, with other
thy gyftes, true, and perpe-
tuall chastitie, the whiche in
beritie and truth doe please
thee, that I maye be hable
with a chaste bodye, & a chaste
soule and heart, to offer vp
vnto thee, the sacrifice of
praysse, and thankesgeuyng.
With howe greate contrici-
on, and abundaunt teares,
O Lorde Iesu Chyriste, with
howe greate reuerence, and
feare, with howe great cha-
stite and purenes of mynde,
Shoulde this diuine sacryfice
be celebrated and honored.
Ioh. 6. Where in thy fleshe in verie
Dede is receaued, wherin thy
bloude

bloude in very dede is dron-
ken, where that thing which
is moſte hygheſt, and moſte
excellent, is annexed to that,
that is moſt baſe and loweſt,
where the preſence of thy ho-
ly aungels is preſent and at
hande, where thou thy ſelfe
moſte wonderfullye and vn-
ſpeakeablye arte conſtituted
and ordeined, both the prieſt
and the ſacrifice. Who can
woꝛthely celebrate, and reue-
rentlye honour this thyng,
excepte thou the God omni-
potent do make him woꝛthy
that doth offer it. I knowe,
and for a ſurety I know, and
confesse it vnto thy mercye
and goodnes, that I, for my
manifold ſinnes, and infinite
negligences, am not woꝛthy
to

Iob, 14.

to appoche vnto suche a
greate myſtery: but certainly
I do knowe, and beleue it w
all my hearte, and wyth my
mouth I doo confeſſe it, that
thou maiſt make me worthe.
For thou onely canſt mundi-
fie & cleaſe, that is of vnclea-
ſede conceyued, and of y ſyn-
full canſt make both iuſt and
holy. I beſeeche the for thys
thy omnipotent and almighty
power, to graunt vnto me
a ſynner, to celebrate & offer
this heauenly ſacrifice wyth
feare and tremblynge, with
a pure heart, and abundant
teares, with ſpiritual ioye &
celeſtial gladnes. Cauſe my
mynde to fele and perceiue y
ſweetenes of thy bleſſed pre-
ſence, & the daye and nyght-
wat:

watchinges of thy holy an-
gelles aboute me. For I (O
Lorde) haupnge thy mooste
reuerente passion in remem-
braunce, doo appoche and
come vnto thy aulter (al-
though I be a synner) to of-
fer vnto thee that sacrifice,
the whiche thou thy self did-
dest institute, and commaūde
to be offered for our saluatiō Luc. 12
in the remembraunce of the.
Therefore, O moost hyghe
God, and mooste sweeteste
Christ Jesu, receaue this sa-
crifice for thy holye churche,
and for al thy people, the whi-
che thou haste redeemed and
saued wth thy precious bloud.
And forasmuche as it is thy
wyll and pleasure, that I a
synner should be a meane be-
twyxt

Col. 3.

thyngte thee and thy people:
thou shalt not (albeit thou
doest not fynde in me the tes-
timony of good workes) re-
fuse the office of thy dispensa-
tion vnto me comitted. Nor
the pryce of theyr saluation
shall not perysh thorough me
thy vnworthy seruaunte, for
whome, beyng made a salu-
tiferous holste and sacrifice,
thou wast content to be their
redemption. Therefore, O
Lorde, here I set before thee
(yf thou disdayne not merci-
fully to beholde vs) the tri-
bulations and perilles of thy
people, the sorowefulnes of
those that be in captiuite, the
miserie of the fatherlesse,
the necessities of pylgrimes,
the pouertie of the weake and
feble,

feble, & desperations of those
that be sycke, the feblenes of
the aged, the sythynges of
those whiche are yonge, the
bowes of virgins, and the
lamentations of wydowes.
Thou arte mercifull O lord,
vnto all men, noz thou hatest ^{Sap. 11.}
nothyng that thou hast cre-
ated and made. Remember
what and whereof oure sub-
staunce is. Thou art our fa- ^{Mala. 2.}
ther, be not muche angrie,
noz holde not the multitude
of thy bowelles and wzathe
vpon vs, for we lye, noz pre-
sent not oure prayers befoze
thy face in oure owne rygh-
teousnes, but in thi manifold
and greate mercies. Take
from vs, O Lorde, oure ini-
quities, and mekelye kyndle

B. i.

the

Ezec. 11.
Or. 36.

the fyer of thy holy spirite in
vs. Remoue from our fleshe
a stony herte, and geue vs a
fleshly and a softe heartte, the
whiche maye feare, loue, and
honoure thee, Delite in thee,
folow thee, and haue the frui
tion of thee. O Lorde we bes
seche thy clemency, with a fa
uorable countenaunce to be
holde thy familye, that doth
attende and wayte for the
offyce and duetye of thy ho
ly name. And that no mang
bowe be boyde, no mang pe
tition be frustrate, insude,
and put thou suche orations,
and prayers into oure myn
des, as thou thy selfe, which
arte merciful, shalte delite to
heare and graunte. Also we
praye the, O holy father, for
the

the spirites & foules of those ^{He prays}
whiche are Departed, & thyg^{eth for}
great and hygh sacrifyce of ^{the deade}
pitie may be vnto them eter
nall saluatiō, continual helth
and ioye, and an euerlasting
recreation and refreshynge.
O my lord God, suffer and
let them haue a greate and a
full ioye this day in thee, the
lyuing and true bzeade, that
dyddest descend from heauē,
and takynge away the synnes
of the woꝛlde, doest geue lyfe
vnto the woꝛld, with þ holye ^{Ioan. 6.}
and blessed fleshe of the im
maculate lambe: And þ they
beyng thus satisfyed & com
forted with the fountayne of ^{Ioan. 19.}
pitie, the whiche thozoughe
Longespeate gusheth out
of the syde of oure Lorde
B. ij. whiche

whiche was crucified, maye
reioyce in thy holye lawde &
gloze. O lord I desyre thy
clemencie, that the fulnes of
thy diuinite and godheade,
may descend vpon this bread
and wyne: and furthermoze
that the inuisible forme, and
incomprehensible maiestie of
thy inuisible spirite maye des-
cend vpon it, as it descended
in tymes past, vpon the hostes
and sacrifice of oure forefa-
thers, the whiche shall effec-
tuously, make oure oblation
thy very body and bloude, &
teache me thy vnworthe
preist and minister, so to han-
dle so great and so excellent
a sacrifice, that me kelp, and
benignly thou mayst receaue
it at my hande, to the saluati
on

on of all men , both quicke
and deade.

I beseech the Olorde for the
most holy misterie of the body
and bloud sake, where wth
we be dayly fedde, nourished,
wasshed, and sanctified in thy
holy chnrche, and made par-
takers of thy onely & mooste
excellent godhed, to graunte
and geue me thy holy vertu-
ous , that replenished wth
them , I maye with a good
conscience appoche vnto thy
aultare, so that these thy ce-
lestiall and heauenlye Sa-
cramentes maye be vnto
me lyfe and saluation. Thou
dydest say with thy holy and Iohn. 6.
blessed mouth, þ bread which
I shall geue for the lyfe of the
worlde, is my fleshe . And he
that

that eateth me, shall lyue for
me, he shall dwell in me, and
In hym, I am the luyng
breadye that descendyd from
heauen, he that shall eate of
thys breade, shall lyue eter-
nally. O most sweetest breade
make hole the palate of my
herte, that I may fele & taste
the sweetnes of thy loue. heale
it from all diseases, that I loue
nothyng that is fayre & beu-
tifull besydes thee. O mooste
goodly breade, contaynyng
in the all the delectation
and sweetenes of tastes, that
doth continually recreate &
refreshe vs, let my heart eate
the, and the bowells of my
soule be replenished with the
sweetnes of thy taste & sauer.
The angel dothe eate the
a ful

a full mouthe, and the stran-
ger (as he may) shal eat the,
that he refreshed by the way
with such ecclesiastical foode,
faynte not. O holy breade, &
breade of lyfe. O moste fayre
breade. O moste cleane bread
that didest Discend, and come
from heauen, and doest geue Ioan. 6.
life to the woꝛlde, enter into
my heart, and purge me of all
filthines both of body & soule,
enter into my soule, heale me
and sanctifie me both wyth
in and without, be thou a De-
fence and a perpetuall helthe
both of my bodye and soule.
Reiecte those from me, that
Doo laye wayte for me. Re-
pell my ennemyes farre from
my pꝛesence, that I bothe
inwardly and outwardly, by
the